wood, and put it on the fire. If they run every time game would not be afraid of them and they would be able to kill squirrels and sage hens easily. Sometimes they talked about winter, saying, "You boys run at the new moon so as to make the winter short" (JB). [861] 805

They told the children to watch for the new moon. When it came they had two little girls and boys run a race. That was so the food would grow well (NO).

Information on the month count is badly jumbled. The list given by Susie Archie seems most reliable; she alone was able to give a series of names and to equate them with our reckoning. Her confidence contrasted favorably with the confusion and contradictions of other informants.

Na'-mûha (wild deer and antelope breed; na, father ?), November
Paba'-mûha (big, full moon), December
Tamû'ni-taba (return of the sun ?), January
Pa'atsuskwûtipanhît (getting warm, snow melting), February
Tokwû'tû-mûha (plants germinating), March
Puhî'-suyî-mûha (grass is sprouting; puhî', green), April

The above list covers the more or less isolated names furnished by other informants, and is in such sequence that the descriptive designations fit. Perhaps one addition might be made: Joshua noted that two months in summer were known as Dûna'-kwaiya'bin (antelope-shed) from the antelopes' shedding. The name was not given by any other informant.

Logically, it would seem that Paba'-mûha, big moon, should apply to the long summer period. Daisy and Piudy both had it so but were unable to organize the remaining months accordingly. Tamû'ni-taba (return of the sun) is interesting in that it suggests solstitial consciousness. David Chocktoot's rendering of the same term was "the moon turning the earth around to the sun." In any case, the fact remains that the calendar was definitely not regulated by or brought into accord with solar phenomena. Instead of Tamû'ni-taba, Piudy and Daisy both gave Tamû'nida. The former explained it as "around January, the time when seeds are just beginning to germinate under ground." Daisy's explanation was "this is when one side of everything is dry. There is snow in the shade, but things in the sun are dry." [821]

Recording time by means of knotted cords or notched sticks was unknown to the majority of informants.[188] However, Tom Anderson, in a vain effort to recall the old calendrical system, tied twenty knots in a rope and stated that each night a small thong was tied between [211]

[188] P, NO, DB.

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[211] the appropriate knots to indicate the lapse of a day. He claimed a twenty-day month with one month, Paba'-mūha (big moon), having twenty-three days. This he identified with July. He could not recall further details or the names of other months, and his twenty-day month was not verified by other informants.

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[843] Joshua was positive on the score of record keeping. He averred that "some women" knotted cords to aid them in reckoning the duration of pregnancy. "They kept it just like a calendar, every day. Sometimes they cut scratches on a stick instead." He also said that in winter a cut was made each day in a large stick and that a new month was indicated by a cut of extra length. Knotted cords did not accompany an invitation. "If they sent word of an antelope hunt, all the people came as soon as they could."

CONSTELLATIONS

821 A number of winter constellations were recognized. Thus, "the stars are overhead in winter time; during the summer they are all over toward Nevada (the east)." As usual, the Milky way (nūmū-po, people's trail) figures as the road of the dead and the departed are said to travel south along it. The stars of the Big dipper (ta'noa'di) are Indians driving rabbits into a net; "the two in front don't know where they are going." Three stars, probably to be identified with Orion's belt,[183] are mountain sheep (koip^{a}) who were once Indians. In this connection Piudy gave an explanatory tale similar to the one recorded by Lowie,[184] although the latter does not identify the stars with any constellation. A group of stars in the east is called mūxa'^{a} and is a band of mountain sheep who were once Paiute women. They are said to be traveling in this direction. A group of "about ten stars way over in the east about 3 o'clock midsummer mornings" is a number of women fighting; the description suggests the Pleiades.

Other constellations are identified as eagle, weasel, flies, two women fighting, and a man with a slow match lighting the two combatants. A large single star which shines in the east about 3 o'clock summer mornings is called paba'i-yū-mogo'tni (big woman). The North star is unnamed. My informants had not heard of hand or hoop constellations.[185]

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[183] Spier, Havasupai, 172, gives the distribution of this identification.

[184] ST, 232. Curtis, 15:147, gives the myth and stellar identification for the Walker River Paiute.

[185] Discussed by Spier, Havasupai, 170–171.